CATHOLIC · ACTION ·

Vol. XX, No. 3 March, 1938

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"The Catholic Theory of the State"

Call of the "Silent Apostolate"
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Our Common Catholic Interests:

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Month by Month with the N.C.W.C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XX, No. 3 MARCH, 1938

OUR COMMON CATHOLIC INTERESTS

"A Christian Social Order" Theme Set for Milwaukee Conference

MEETING in Milwaukee, Wis., May 1-4, 1938, under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study, Catholic clerical and lay leaders will gather in the country's first National Catholic Social Action Conference for a discussion of the principles established by the Church to bring about a Christian social order. Sessions of the conference will be held in the Milwaukee Auditorium.

Speakers will analyze the major industries of the country and will tell of the things that are being done and the things they believe can be done to apply the principles set forth by the Church to bring about a true Christian social order. Many small group discussions are being arranged where the papal pronouncements on reorganizing the social order will be examined in detail. The conference will concern itself with the Catholic Action program advocated by the Hierarchy. Arrangements also have been made for a meeting of members of the clergy, when methods of Catholic social action will be discussed. A solemn Mass in the Milwaukee Auditorium will open the conference. Speakers at the general and sectional meetings will include outstanding representatives of employers, workers and exponents of Catholic social teaching. The general theme will be "A Christian Social Order." A statement issued by the sponsors of the conference reads as follows:

"The Catholic Church wants to see justice and order brought into American economic life. It wants Christian principles applied to our economic problems.

"It wants Americans to organize within their industries and professions in ties of social charity and dedicate themselves separately and jointly to the establishment of the general welfare.

"Such organization is itself a Christian social order. The general welfare which shall be the object and aim of such organization is itself the object and aim of the virtue of social justice.

"The purpose of this National Catholic Social Action Conference is to further a Christian social order in America.

"In general meetings and mass meetings it will present the principles of a Christian social order.

"In sectional meetings on industries it will consider, industry by industry, the steps already taken and steps yet to be taken to bring industries and professions together for social justice and peace.

"In many discussion groups it will provide time for discussion of principles, of detailed practices and proposals and of methods in social action.

"The plan of the conference indicates its purpose and its value. It will not content itself with principles only, although these it will present. It will go further and see what has been and can be done within major industries to apply the principles.

"A discussion in small groups of the problems of not only these major industries but others will bring out the aim and the program in more detail.

"The opportunity for group discussions of other facets of the problem and of the movement allows for presentation of points that cannot be adequately cared for in the larger meetings.

"The discussion groups also will show the way to the creation of a vast body of apostles of social action inside American business, labor and citizenship.

"A special day will be given over to the work of priests in social action.

"Two great mass meetings will tell of the Church as the patron and inspirer of a Christian social order and of the opportunities that present themselves in American life for a Christian social order here.

"Leading figures in the Church, in business, in labor, in governmental life, in the Catholic social movement, in Catholic lay organizations, will appear on the program.

"Meeting at a time when great discouragement exists, but when far-reaching advances have been made and other advances are projected, this National Social Action Conference should help us to see more clearly and act more wisely in the historic mission of the Church, which is our mission, to create among men everywhere and in every time a social order in accord with God's law and the spirit of Christ."

The program is under the direction of the social Action Department of the National Catholic Welfare Conference.

Representing the N. C. W. C. Social Action Department are: The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, Episcopal Chairman; the Most Rev. Karl J. Alter, Bishop of Toledo, Assistant Chairman; the Most Rev. Maurice F. McAuliffe, Bishop of Hartford the Most Rev. Charles Hubert LeBlond, Bishop of St Joseph; the Most Rev. Aloisius J. Muench, Bishop of Fargo; the Rt. Rev. Msgr. John A. Ryan, the Rev. R. A McGowan and Miss Linna E. Bresette. The Rt. Rev Msgr. Francis J. Haas, dean, represents the School of Social Science, Catholic University of America, and Dr. J. E. Hagerty, president, the Catholic Conference on Industrial Problems. The Rev. Paul Tanner is chairman of the committee on arrangements.

Catholic Leaders Register Opposition to Equal Rights Amendment

APPEARING last month before the Judiciary Committee of the United States Senate at a hearing on the projected Equal Rights Amendment to the United States Constitution, Catholic leaders, including representatives of the National Catholic Welfare Conference Social Action Department and of the National Council of Catholic Women, registered vigorous opposition to the bill in question.

"The demand for the Equal Rights Amendment proceeds not only from a false theory of equality, but from an emotional attitude which is largely representative of a spirit of resentment and a spirit of revolt," stated Monsignor John A. Ryan, director of the N. C. W. C. Social Action Department.

"It is not an exaggeration," Monsignor Ryan declared, "to say that many, if not all, the leaders in the Equal Rights Movement cherish a feeling of genuine resentment and even enmity against the male sex. They believe that men have forced women into an inferior social position and an inferior position in all important departments of life. They frankly oppose the whole theory of protection of women. Some of them go so far as to denominate their struggle for emancipation and equality as a sex war. They hate the kind of world in which they find themselves because it seems to be entirely a 'man's world.' They demand economic independence, emancipation from the commonplace tasks of household management and the bearing and training of children. Only thus will they attain to that condition of equality and freedom which they believe will put them on a level with men and enable them to compete with men on equal terms.

"The anti-social character of this theory is no less obvious than its menace to the genuine welfare of woman. Instead of striving to provide women with those conditions, economic, social, legislative and others which will assure them reasonable opportunities for living their lives and performing their functions as women, the feminists would have them become merely bad imitators of men. . . . So far as the welfare of society is concerned the triumph of the principles of the National Woman's Party would be fatal. In the words of John Martin: 'Feminism is female anarchism. Like any other form of anarchism, it is incompatible with social order, social welfare, or social progress."

Monsignor Ryan, explaining the Catholic position stated that it is in practical accord with that taken by the actual and genuine leaders of women wage earners in the United States. "The doctrine of the Church,' he said, "has been clearly and fully stated by Pope Leo XIII in his Encyclical on the Condition of Labor It is, in substance, that legislation should be so constructed and adapted as to meet the special needs of every class in the community. Now, the wage-earning women are a special class, having needs which are peculiar to that class. These should be taken care of by appropriate and special legislation. This is realism and common sense."

Monsignor Ryan added that "there is no reason either of justice or of prudence, why women should not have equal rights with men as regards control over children, property, and residence. And the proper way to make this condition universal in this country is through state legislation specifically removing the unjust disabilities. "Women are men's equal as persons," he continued. "That is to say, they possess the same essentials of human nature, the same sacredness of personality and the same moral rights to the oppor

tunities of reasonable living. Outside this sphere of essential and moral equality, women are no more equal with men than they are equal among themselves. In other words, the sexes are equal in some respects and unequal in other respects. A law which disregarded these inequalities would be manifestly irrational."

SPEAKING for the National Council of Catholic Women, Miss Agnes G. Regan, national executive secretary, told the Committee that "woman should have in law definite, specific rights as nature has conferred upon her definite, specific duties." "It is," she said, "neither justifiable nor reasonable to level down these rights for the attainment of a purely theoretical identity."

Opposition to Bill Explained by Miss Regan Speaking for N. C. C. W.

"Men and women can have identical rights," said Miss Regan, "only on the supposition that they are identical beings from every point of view. Such a conception of womanhood contradicts all the facts of physiology, psychology, economics and social science. The physiological differences between men and women, besides the obvious ones, are so many, so deeply laid, and so persistent that no law can wipe them out. These differences of function, result of the natural law, imply essential differences of rights and duties. Woman, because of her structure and consequent functions, has acquired in fact and in law certain definite rights. It would be silly to argue that men should have the same rights as it would be unjust not to recognize that women must have them, both for their personal protection and for the preservation of the race. What has been said of the physiological function must be repeated of psychological, economic and social. These differences are innate, natural, the result of the factors over which neither sex has any control. To say that they make woman the inferior of man is foolish. To contend that they make woman *different* from man is to talk both common sense and science."

Miss Regan also told the committee that "adoption of the amendment would wipe out all the remedial legislation in the interest of women in industry, passage of which, in the various states, has been secured at the cost of untold effort and sacrifice"; that "the passage of this amendment would require the repeal or amendment of state laws relating to domestic relations, the home, child, sex offenses, etc.," and that it would give rise to conflicts between Congress and the state legislatures "which would probably in the end lead to the transfer to the Federal Congress of all legislative authority over matters affecting the equality of men and women."

1938 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1938

25—CONSECRATION OF MOST REV. BARTHOLOMEW J. EUSTACE AS FIRST BISHOP OF CAMDEN, at New York City, N. Y.

April, 1938

18-19—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—Twelfth annual meeting, Washington, D. C.

20—STUDENT PEACE FEDERATIONS OF THE CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—Second annual meeting, Washington, D. C.

20-22—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—thirty-fifth annual convention, Milwaukee, Wis.

27—ERECTION OF THE NEWLY CREATED PROVINCE OF NEWARK AND THE ELEVATION OF MOST REV. THOMAS J. WALSH TO ARCHBISHOP OF NEWARK, at Newark, N. J.

28—INSTALLATION OF MOST REV. THOMAS H. MCLAUGHLIN, AUXILIARY BISHOP OF NEWARK, AS BISHOP OF THE NEWLY CREATED DIOCESE of Paterson, N. J.

May, 1938

1-4—NATIONAL CATHOLIC SOCIAL ACTION CONFERENCE, Milwaukee, Wis.

9-10—FIRST EUCHARISTIC CONGRESS OF THE DIOCESE OF GREAT FALLS, MONT.

15-16—KNIGHTS OF ST. JOHN, INDIANA STATE COMMANDERY — Thirty-fifth annual convention, Greensburg, Ind.

19-21—CATHOLIC PRESS ASSOCIATION OF THE UNITED STATES—annual convention, New Orleans, La.

19-22—THIRD INTERNATIONAL CONGRESS OF THE CATHOLIC PRESS, Vienna, Austria.

22-23—KNIGHTS OF COLUMBUS, COLORADO STATE COUNCIL—thirty-seventh annual convention, La Junta, Colo.

25-30—INTERNATIONAL EUCHARISTIC CONGRESS—thirty-fourth biennial, Budapest, Austria.

June, 1938

13-18—CATHOLIC LIBRARY ASSOCIATION—annual meeting, Kansas City, Mo.

19-25—N. C. C. W. INDUSTRIAL INSTITUTE—Washington, D. C.

22-26—NATIONAL EUCHARISTIC CONGRESS OF CANADA—Quebec, Canada.

26-30—KNIGHTS OF ST. JOHN AND LADIES' AUXILIARY—Forty-second International and Sixteenth Biennial Convention, Philadelphia, Pa.

August, 1938

7-27—SECOND COOPERATIVE CONFERENCE, Antigonish, Nova Scotia.

Week of August 14—KNIGHTS OF COLUMBUS—fifty-sixth annual international convention, Cincinnati, Ohio.

October, 1938

1-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, Hartford, Conn.

9-12—NATIONAL CATHOLIC CHARITIES CONFERENCE—Twenty-fourth annual meeting, Richmond, Va.

16-20—EIGHTH NATIONAL EUCHARISTIC CONGRESS—New Orleans, La.

23-26—NATIONAL COUNCIL OF CATHOLIC WOMEN, NATIONAL CONVENTION—Biloxi, Mississippi.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

Holy Father Honored *on* Anniversary

Eloquent Tribute Delivered by Bishop O'Hara at Washington Observance

THE sixteenth anniversary of the coronation of His Holiness, Pope Pius XI was fittingly observed in the Nation's Capital on February 12 last. Distinguished ecclesiastics, diplomats, leaders in public and civil life, together with members of the faculty of the Catholic University of America, attended the Solemn Pontifical Mass celebrated by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and heard the eloquent tribute to the Supreme Pontiff delivered by the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta.

Reviewing in considerable detail what he called the "amazing pontificate" of Pope Pius XI, as well as events connected with the Pontiff's career as Apostolic Visitor to Poland and his later career as Cardinal Archbishop of Milan, Bishop O'Hara, referring to the elevation of Cardinal Ratti to the throne of Peter exactly 150 days after his appointment to the Archiepiscopal See of Milan, said: "The joy first proclaimed from the Vatican Basilica 16 years ago this month still fills our Catholic hearts and it is fitting that we should gather here on this, the anniversary of the coronation of our Holy Father—here at this place of learning that has received so many tokens of papal solicitude and affection—to renew our pledge of Catholic loyalty and love to him who is the Chief Shepherd of the Flock.

"We have witnessed an amazing pontificate. The activity of our Holy Father has been nothing short of prodigious. Through the channels of the various Roman Congregations, the life of the Church has been quickened all along the line in its every part. Through the Secretariat of State, new Concordats, new agreements for the good of religion and of souls have been formed with governments. Through the Sacred Congregation of the Consistory, new ecclesiastical provinces, new dioceses have been established in notable number.

"THE Congregation for the Oriental Church has awakened greater sympathy for our brethren of the East, whose forefathers were the first to hear the preaching of the Apostles and whose beautiful liturgies we have learned more and more to appreciate. Through the Congregation for Universities and Seminaries, new interest has been imparted to the sacred and profane sciences and Catholic schools all over the world, especially seminaries and universities have been raised to an even higher standard than before. But, there is hardly any Congregation in Rome that has given our Holy Father so much deep joy as that of the Congregation of the Propagation of the Faith. Whilst in other parts of the world infidelity and godlessness seem to be increasing, in the missionary countries the dark night of paganism is passing and glorious dawn is at hand. In these and other ways the Church has shown still greater vitality, and this, under God, we owe to the deep personal interest that our Holy Father has taken in every department of the Church's work."

Lauding the Holy Father's encyclical writings, Bishop O'Hara said: "There is not a problem of the time that has not been thoroughly treated in some utterance of our Holy Father, and it can be truly said that there is scarcely an interest, divine or human, that has not at one time or other during the past 16 years, received the personal attention of our Holy Father in solemn and public form. . . . As Pope, he has been everywhere by his letters, by his special representatives sent into every part of the world—particularly to points of danger—teaching, exhorting, protesting, encouraging, and consoling. *Pax Christi in Regno Christi* is not merely a beautiful phrase. Pius XI has striven to make it an actuality and to bring the peace of Christ to the troubled hearts of men everywhere. . . .

"ONE of his most glorious and fruitful acts," Bishop O'Hara continued, "was his enrollment of the laity in that vast apostolate known as Catholic Action, by which Catholic lay men and women of every degree are called upon to do their part in a thousand and one ways, under the guidance of their bishops, to win the world for Christ. . . .

"In the United States of America, the Church has had a marvelous growth during the present Holy Father's reign. New provinces formed, new dioceses erected, new seminaries opened are eloquent of this. Significant is the fact that the Catholic population of the United States, despite the drastic decrease of immigration from Catholic countries, has steadily increased. The interest of the American people, Catholic and non-Catholic alike, has been caught by the fascinating figure of our Holy Father, and men of all classes are beginning to realize that in Pius XI the world is in the presence of one of its greatest figures and one of its greatest benefactors, one indeed who towers above all his contemporaries. . . ."

"And so today proud of our Catholic heritage and proud of our Holy Father, we gather here on this anniversary of his coronation to pay to him, our Holy Father, the tribute of our heart's devotion—the tribute of our loyalty, the tribute of our love. . . ."

FREE TRANSPORTATION *for the* PARISH SCHOOL CHILD

A BRIEF resume by the director of the N. C. W. C. Legal Department of some recent legislation and subsequent court rulings dealing particularly with the rights of Catholic school children in the matter of free bus transportation. Detailed information on this important subject is available from the office of the N. C. W. C. Legal Department.

By William F. Montavon, K.S.G.

IN ONE thing modern systems of political, social and economic regimentation are all alike. In Mexico, in Russia, in Italy, in Germany, government controls the school and education and makes of it an instrument for drilling the spirit of the people in the arts and practices of a regimented society. Regimentation, especially when it involves the spiritual man, is abhorrent to the American system of representative democracy.

In the United States we have dedicated ourselves to the principle of liberty in education. We hold that liberty to be indispensable if other liberties in a representative democracy are to be preserved.

L'ecole unique, the monopoly in the state of all education, has no place in our country. Free institutions are our heritage, the fruit of generations of intelligent struggle and progress, not a doctrine artificially imposed.

Here and there today one seems to find in the conduct of local authorities responsible for educational policies a trend away from the sound principles of liberty with equality of opportunity which characterize our education. Advocates of the tax supported school, although not pretending that all education should be a monopoly of the State, too often look with apparent distrust on legislative proposals, the purpose of which is to guarantee liberty and equality of opportunity in education.

PUPILS attending schools not tax supported in too many states are denied the privileges of free text books, school lunches, health services, transportation to and from school and a host of ever expanding similar services commonly provided for children attending tax supported schools.

In deciding on appeal the case of Emmet Cochran and others against Louisiana State Board of Education (No. 468—October Term, 1929), the Supreme Court of the United States handed down an enlightened opinion which has guided local school authorities toward a sound interpretation of the rights of school children. In that case the Court had before it a statute under which children attending non-tax supported schools were given the same rights to free text books as children attending tax supported schools in the State of Louisiana. In that opinion the Supreme Court held:

> "One may scan the acts in vain to ascertain where any money is appropriated for the purchase of school books for the use of any church, private, sectarian or even public school. The appropriations were made for the specific purpose of purchasing school books for the use of the school children of the state, free of cost to them. It was for their benefit and the resulting benefit to the state that the appropriations were made. True, these children attend some school, public or private, the latter, sectarian or non-sectarian, and that the books are to be furnished them for their use, free of cost, whichever they attend. The schools, however, are not the beneficiaries of these appropriations. They obtain nothing from them, nor are they relieved of a single obligation, because of them. The school children and the state alone are the beneficiaries."

CONVINCED that this decision embodies a principle, fundamental in our system of free institutions, that needed to be emphasized, the Legal Department of the National Catholic Welfare Conference examined local school laws for provisions which discriminate against children for no reason other than attendance at a school that is not tax supported. The study revealed in some states a fine spirit of cooperation between tax supported and non-tax supported schools. In some states pupils from religious schools are accepted for regular instruction in such classes as domestic science, mechanics, athletics, and are permitted the use of gymnasiums, assembly halls and playgrounds.

A campaign of prudent publicity was conducted by the Legal Department. Hundreds of copies of the decision of the Supreme Court in the Louisiana case, copies of laws enacted in several states, court decisions upholding statutes protecting the equal rights of all school children and other related documents were widely distributed among public and private school authorities.

The result has been most gratifying and is evidence that the principle of liberty is a living influence in the educational program of the United States today.

COURTS of last resort have not hesitated to recognize the right of parents to direct the education of their child and the right of every child to share equally in privileges provided publicly in the interest of school children.

Discrimination against pupils attending non-tax supported schools in matters of transportation is a glaring injustice in many school districts. A large number of states have enacted laws to remedy this condition. Courts have invariably upheld laws, the constitutionality of which has been tested, and an abundance of defensive literature is accumulating.

The Legislatures of Kansas, Rhode Island and Maryland during 1937 amended their school laws to extend the privileges of the school bus equally to all school children. The Kansas statute provides that all school children residing along the route followed by the school bus "shall be entitled to the same rights, benefits and privileges as to transportation." The Rhode Island statute is mandatory and provides that "The school committee of any city or town shall provide for pupils attending private schools of elementary and high school grades, except such schools as are operated for profit, the same rights and privileges as to transportation to and from school as are provided for pupils attending public schools."

IN UPHOLDING the constitutionality of the New York school bus transportation act, Mr. Justice Furman of the Supreme Court of Nassau County reasoned as follows:

> "It does not appear that any of the taxpayers' moneys, . . . is being used or spent to aid or maintain the denominational school in question. The school here is directly supported by the parishioners of Our Lady of Loretto R.C. Church. The school is not dependent for its support on moneys raised by taxation within the school district. The school has and can function without such support. The test is whether the parochial school would stand to gain or lose if no means of transportation were afforded its students. It would not. Its pupils are legally bound to attend school while they are of school age and although it would inconvenience them to some extent they would continue to attend said school in all probability. It must be borne in mind that many children attended parochial schools long before the section of the Education Law in question was amended to provide for their transportation. Therefore, applying this test it can readily be seen that the service afforded by this amendment to the law is distinct and independent of the school itself and is intended solely for the convenience of the pupils and to promote their education, and is not 'aid to or maintenance of' a denominational school.
>
> "To discriminate against the pupils of denominational schools would be, in effect, an unreasonable interference of the rights of their parents in determining where their children should be educated.
>
> "It must also be borne in mind that a goodly portion of the parents of children attending denominational schools are property owners within the Union Free School District and are taxed for the purpose of maintaining the public schools and for the transportation of the pupils to and from the public schools."

A statute approved by the Governor of Maryland on June 1, 1937, provides:

> "All children who attend schools in Baltimore County, which schools do not receive state aid, and who reside on or along or near to the public highways of Baltimore County, on which there is now or hereafter operated a public school bus or conveyance provided by the Board of Education of Baltimore County for transporting children to and from the public schools of Baltimore County, shall be entitled to transportation of the said buses or conveyances."

THE constitutionality of this law at present is being tested before the Court of Appeals. When the case was before the Circuit Court that court handed down a memorandum in which the reasoning of the court is:

> "The children attending non-public schools are by the Act subject to the same control and discipline prescribed by the Board of Education while passengers on said conveyances as the children who attend public schools. This service is to be rendered to the pupils of non-public schools on the same identical terms and conditions that it is rendered to children attending public schools."

In that memorandum, the Circuit Court dismissed the argument by which the constitutionality of the Maryland law was challenged by alleging it to be in violation of the provision of the State Constitution that every law enacted by the General Assembly shall embrace but one subject and that shall be described in its title, and invited litigants to advance additional argument. Rejecting this invitation, the Board of Education of Baltimore County has appealed the case to the Court of Appeals where it is now pending. No court in any state has failed to sustain a similar statute. It is to be expected that the Court of Appeals of Baltimore County, the seat of religious tolerance, will not fail to uphold the Maryland traditions of liberty.

DR. JOHNSON ON "NEEDS OF YOUTH"

"The Needs of Youth," by Rev. Dr. George Johnson, director of the N. C. W. C. Department of Education, is a new pamphlet that has been added to the list of publications of the N. C. W. C. Department of Education. This pamphlet which presents the text of an address delivered by Dr. Johnson at the annual meeting of the Middle States Association of Colleges and Secondary Schools, held at Atlantic City November 26, 1937, emphasizes the many problems concerning the youth of today and makes recommendations for the meeting of these problems. Dr. Johnson's concluding statement is one that should guide leaders of our country: "American youth needs employment, it needs health, it needs recreation, it needs a good home, and it needs more and better education. But basically and fundamentally American youth needs God." (Price, ten cents.)

RECENT DEVELOPMENTS *in the* PAMPHLET FIELD

RESULTS, opportunities and needs in this field of the "silent apostolate" are pointed out in the accompanying article which gives not only welcome information but needed inspiration with reference to one of the most important phases of Catholic work. The author, librarian of St. Thomas College, Scranton, Pa., is an acknowledged authority on pamphlet literature. In 1935, he developed "The Pamphlet Survey" the current reports of which are syndicated weekly to newspapers in the United States and outside subscribing to the feature service of the *N. C. W. C. News Service*. As encouraging as the 1936 figures appear, it is thought that the 1937 results, when tabulated, will show a further increase in pamphlet distribution. Larger possibilities loom ahead, however, as Mr. Willging shows in giving some concrete examples of successful management of parih pamphlet racks.

By Eugene P. Willging

IN AN article entitled "A Guide to Pamphlet Literature," printed in the September, 1935, issue of CATHOLIC ACTION, the writer presented data on pamphlet sales, publishing houses, and other phases of this "silent apostolate" which substitutes the printed word for the spoken one.

There was an immediate reaction to the article from American publishers who showed very conclusively that sales in the United States were considerably higher than the estimated total of 5,000,000 for the 1924-1934 period. Therefore, the writer is now presenting supplementary data on recent pamphlet activities gathered from questionnaires sent to 25 American firms who have published 20 or more titles, from periodical and newspaper reports, and from correspondence and talks with individual publishers and persons interested in the movement.

First, we present all the data on sales gathered from several questionnaires. In the following table the number in parentheses represents the number of publishers reporting sales for the particular year. Comparative figures from the Catholic Truth Societies of London and of Dublin are given in combined form in the right-hand column.

TABLE I.—PAMPHLET SALES, 1925-1936

Year	American firms	C.T.S. of London and Dublin	Total for the year
1925 (3)	430,948	2,050,294	2,481,242
1926 (3)	469,463	2,178,857	2,648,320
1927 (4)	572,212	2,114,463	2,686,675
1928 (6)	1,665,601	2,345,901	4,011,502
1929 (7)	1,822,288	2,314,656	4,136,944
1930 (7)	1,957,366	2,334,094	4,291,460
1931 (7)	2,519,980	2,539,689	5,059,669
1932 (7)	1,734,247	2,206,816	3,941,063
1933 (8)	1,509,080	2,132,433	3,641,513
1934 (8)	1,933,925	1,875,325	3,809,250
1935 (15)	4,316,297	2,107,902	6,424,199
1936 (15)	4,439,705	2,012,258	6,451,963
Totals.....	23,371,112	26,212,688	49,583,800

The 15 American firms whose figures are given in the 1935 and 1936 totals are: America Press, Benedictine Convent of Perpetual Adoration, Carmelite Press, Cathechetical Guild, Central Bureau, International Catholic Truth Society, Leaflet Missal, Liturgical Press, Maryknoll Press, Mission Press, National Catholic Welfare Conference, Our Sunday Visitor, Paulist Press, Queen's Work, and St. Michael's College (Toronto).

While the American sales figures for the period given are somewhat lower than the combined totals for the foreign Catholic Truth Societies, it should be noted that our figures are fairly complete only for 1935 and 1936.

For the persons who are interested in sales divided according to prices, we give these figures for the 1935 and 1936 sales:

Five Cent Pamphlets Most Popular

TABLE II.—PAMPHLET SALES, 1935-1936, DIVIDED ACCORDING TO PRICES.

Year	5c titles	10c	15c	20c	25c	Unclassified	Total
1935.....	1,440,118	869,692	14,466	3,911	2,148	1,984,962	4,316,297
1936.....	1,997,568	941,032	28,355	4,158	10,723	1,457,869	4,439,705
	3,437,686	1,810,724	42,821	8,069	12,871	3,442,831	8,756,002

Unfortunately, many of the publishers were unable to supply figures divided into the price categories, which accounts for the large total in the unclassified column. Almost all of the unclassified figures would normally fall into the 5- and 10-cent columns, perhaps in the same proportions as given in those columns at present.

The questionnaires covering 1937 sales had not been returned at the time of writing. However, written and personal reports from four publishers indicate greater sales than for 1936 or any preceding year.

We do have one record for last year in the 1937 *Supplement* to *The Index to American Catholic Pamphlets* from which we discover that 167 titles were issued in 1937 by American firms, 55 by the Catholic Truth Society of London, and 26 by the Catholic Truth Society of Dublin. Since *The Index to American Catholic Pamphlets* included 1,521 titles, of which about 25 have gone out of print in the past year, there are now about 1,660 titles of American pamphlets from which our rack-tenders, study-club leaders, and librarians can choose.

Sales Reflect Interest in Communism

In connection with sales, we might study the trends in subject-matter as shown in the 1937 publications. Approximately one-fifth (or 33 of 167) of the American titles deal directly with the general theory and present status of Communism or its history in Spain, while many other titles on social topics contain incidental references. Of these 167 titles, 68 (or 40.7 per cent) deal with social, political, or economic problems. The first 10 numbers of the important *Social Action Series,* representing "an effort to present to the general public . . . a discussion of current economic facts, institutions, and proposals in the U. S. in their relation to Catholic social teaching, particularly as expounded in Pope Pius XI's 'Forty Years After—Reconstructing the Social Order' (*Quadragesimo Anno*)," made their appearance in excellent format and with texts accompanied by outlines and bibliographies especially designed for study-club groups and classes in sociology and economics.

The field of biography remains very weak. While there are 16 titles devoted to St. Thérèse of the Child Jesus, 8 to St. Francis Xavier, and 6 to St. Francis of Assisi, we find no titles in catalogues of our American publishers on St. Isaac Jogues and the North American martyrs, St. Francis de Sales, St. Ignatius Loyola, or St. Paul. Recently a well-known religion teacher mentioned the need of biographies of outstanding American Catholic laymen and religious. This field of biography would seem to present opportunities to our publishers. Biography is most popular among book publishers; public librarians stress use of biographies in their annual circulation figures; several of our prominent news magazines build their stories almost completely around persons.

Methods of Distribution Discussed

Turning to methods of distribution, we note the inauguration on December 15, 1936, of the Catholic Information League, Church of St. John the Evangelist, Philadelphia, whose "object and aim is to enlighten and instruct, through the dissemination of Catholic literature, Catholics and non-Catholics on Catholic beliefs and practices." The League functions through a vigilance committee which reports "the latest pamphlets" and suggests "the topics of current discussion in offices, shops, and on the streets," and an advisory committee which selects and examines pamphlets to be placed in a pamphlet room where a stock of nearly 50,000 copies of 1,500 pamphlets from Ireland, England, Australia, China, Japan, India, and America is maintained. Sales from the racks from the opening date, January 14, 1937, to June 30, 1937 were 20,404, indicating a monthly sale of over 3,000 and a daily average of more than 100. In addition to this literary apostolate within the Church of St. John the Evangelist, the Catholic Information League has developed a portable display case, accommodating 100 titles, which "can be had for the asking, by any organization or Catholic club to place on display at their various meetings or functions."

Example of Scranton Council, N. C. C. W.

A pamphlet exhibit should be maintained at every large Catholic meeting. For several years the Scranton Diocesan Council of Catholic Women at its annual convention has shown several hundred titles on racks similar to the one described in the folder of National Catholic Welfare Conference publications. While sales are not particularly large, the average being about 300 for the two-day session, the exhibit does evoke interest which spreads to all parts of the diocese. The Catholic Press Exhibit held at Detroit several years ago devoted considerable space to pamphlet publications. As far as the writer knows, our pamphlet publishers have not developed any traveling exhibits to send to annual conventions of our Catholic societies, although they frequently send sample copies of individual titles.

Pamphlet racks and vertical files have long been in use in colleges and schools to supply information on current topics in concise form. Dr. Maurice S. Sheehy in his *Problems of Student Guidance* (1929), writes "The pamphlet rack has become an institution in many colleges and universities. Its main advantage is that it is able to present in synthesized form the best Catholic thought on moot questions of the hour. Twenty-two schools are at present using pamphlet racks for instructional purposes. The importance of such effort may be judged from the fact that at the University of Notre Dame the rack budget runs between four and five thousand dollars annually. There the prefect of religion reports that the pamphlet is an indispensable asset in answering questions which can better be solved in writing than by verbal explanation which are often forgotten."

A noteworthy feature of the New School of Social Sciences, St. Joseph's College, Philadelphia, "is the use of pamphlets in the various courses. For example when the professor in sociology lectures on birth control, a pamphlet on the same topic (*Turn to page* 23

St. Cloud's Program Goes Forward

By

Rev. Ferdinand C. Falque,
Diocesan Director of Catholic Action

NOTE: Development in less than a year from the planning stage to a diocesan-wide program of religious instruction participated in by more than 6,000 lay men and women and 2,500 high school students is one of the splendid accomplishments reported in this interesting article. With a total Catholic population of but 78,000, the St. Cloud Diocese numbers today 700 active study clubs with an enrollment of one out of every six adults.

A BEGINNING of Catholic Action which would engage a large and representative number of the laity and which would at the same time give the diocese a lay organization in every parish was the concern of the Most Rev. Joseph F. Busch, Bishop of St. Cloud, when he inaugurated a program consisting of three confraternities to embrace all the works of religion. It was deemed advisable to set up an objective for the first year under the auspices of the Confraternity of Christian Doctrine. At deanery meetings to which the parish officers of the confraternities had been invited it was proposed that study clubs be organized in every parish to enlist the adult laity in religious investigation and discussion. A second objective was the provision of regular and systematic religious instruction for all Catholic students in attendance at public high schools.

These two objectives have been so well achieved during the past year that the progress deserves mention. More than six thousand laymen and women have been active in study clubs, which number about 700 in the diocese. (The population of the diocese is 78,000; the number of parishes 130.) This means that one out of every six adults in the diocese has been enrolled in a religious study club.

AS REGARDS the instruction of high school students, 2,500 have been enrolled in classes of two periods a week. Typical is the enrollment from the Technical High School in the city of St. Cloud, from which 400 students attend classes conducted in the Cathedral parish center. The enthusiasm of these students is most encouraging, since at first they regarded the inauguration of religion classes as just another misery that could not be avoided, a resentment which was shown by frequent absences and tardiness. The changed attitude was brought about by enlisting a very efficient staff of instructors, consisting of priests, seminarians, and two lay teachers, totalling for this one school 12 teachers of religion. A text[1] especially designed to present vital Catholic truths as ideas and correlating Catholic thought with the student's learning in other branches serves the classes from public high schools.

The religious study movement is rapidly developing a Catholic consciousness and an alertness to the needs of religion in the present-day world situation. Already two general institutes have been held in St. Cloud at which priest speakers have presented a series of lectures. A Catholic Family Institute attracted an enrollment of about a thousand men and women. This was followed by a Catholic Youth Institute, held as a preliminary to the establishment of a diocesan youth organization under the auspices of the Confraternity of the Holy Ghost. Catholic college youth from St. John's University, St. Benedict's College, and the State Teachers' College have organized a Catholic Action Forum which they conduct monthly during the school term in the auditorium of the St. Cloud Institute. Catholic high school students from the Cathedral High School, the Technical High School, and several private academies are cooperating in the formation of a similar forum, which will permit them to speak on topics of public interest.

THESE advances in lay activity have confirmed the truly Catholic formula that doing follows thinking. The first need of religion is genuine instruction, the making known of Catholic truths as vital ideas. The directors of the St. Cloud program have carefully avoided the so-called "practical topic" method of presenting Catholic truth, the method of studying topics like "Communism," "Fascism," "The Life of Christ," Biblical problems, etc., in which religious truth is accidental to much secular information and argument. This was done on the certainty that Catholics need most an understanding of basic and fundamental Catholic doctrines. If they once possess these, they can relate them to the thinking and propaganda which confront them, but if they do not possess them, the most expert social and political application of religion fails.

There are two adult study seasons of eight weeks each in the diocese. In the first season, the "Existence of God," the "Nature and Necessity of Religion" were discussed. "Divine Revelation," "Faith," and the "Relationship of Faith and Reason" are matters for the second season which is in progress at present.

The reaction of members who have been guided into this type of religious study indicates that it can be as interesting and satisfying as the most sociological or apologetical application. The enthusiastic response of so many and the new interest in religion and its needs bear testimony to the fact.

[1] *Catholic Truth in Survey*, Falque, Benziger Bros., N. Y.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Holy Father, Receiving Archbishop Mooney, Expresses Gratitude for Accomplishments of N. C. W. C.

LAST month, in receiving in a lengthy private audience, the Most Rev. Edward Mooney, Archbishop of Detroit and Episcopal Chairman of the N. C. W. C. Administrative Board, His Holiness, Pope Pius XI, took occasion to express his great good will toward the National Catholic Welfare Conference and his satisfaction with its multiple beneficent activities. The Holy Father also expressed to Archbishop Mooney his gratitude to all those who cooperate in the work of the Conference.

The Most Rev. John A. Duffy, Bishop of Buffalo and Assistant Bishop to the N. C. W. C. Administrative Board, was also received in private audience last month by the Supreme Pontiff. Both American prelates were reported by the *N. C. W. C. News Service* as being profoundly impressed by the Holy Father's good physical condition as well as by his vigor and alertness.

President Names Monsignor Ready On Naval Academy's Board of Visitors

THE Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, has been named by President Roosevelt to the Board of Visitors which will meet at the United States Naval Academy at Annapolis, Md., on April 25, 1938.

The Board of Visitors consists of seven persons named by the President, five Senators named by the Vice-President and six Representatives named by the Speaker of the House. The board meets once a year at Annapolis to make a thorough inspection of the Naval Academy, its curriculum and its methods of carrying out various programs, and makes such recommendations as it thinks will improve the efficiency of the Academy. The report is made to the President of the United States.

Cardinal Serafini Explains Women's Status In Confraternity of Christian Doctrine

AN explanation of the status of women in the Archconfraternity of Christian Doctrine is given in letters disclosed last month by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, through the National Center of the Confraternity located at N. C. W. C. headquarters.

The information was transmitted by His Eminence Julius Cardinal Serafini, Prefect of the Sacred Congregation of the Council, to His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, whose letter to Bishop O'Hara is as follows:

> "I am directed by His Eminence, Julius Cardinal Serafini, Prefect of the Sacred Congregation of the Council, to inform Your Excellency that the Confraternities of Christian Doctrine as organized in the United States, even though they do not have the *incrementum publici cultus* as their scope, and even though women are admitted in them in a directive capacity, are none the less *de jure* aggregated to the Venerable Archconfraternity of Christian Doctrine canonically erected in Rome. It appears clearly from the Statutes of the Venerable Archconfraternity of Christian Doctrine that its chief purpose is religious instruction and that it admits women as active members. I trust that this information will be of service in meeting the problems which arise in organizing Confraternities."

Lay Action in Behalf of Deaf-Mutes Urged by Bishop Gannon, of Erie, Pa.

A RECENT address by the Most Rev. John Mark Gannon, Bishop of Erie, episcopal chairman of the N. C. W. C. Press Department, pointing out the importance and necessity of special care for the Catholic deaf-mutes, is featured in the issue of *The Catholic Deaf-Mute* for February.

Bishop Gannon, in his address, called it "a beautiful work to unfold the beauties of religion" to the deaf-mutes. "I suggest," he said, "that this great work be taken up by some society. I think it is a popular, a great, a magnificent project and the material investment would be returned. I am not here tonight to ask directly the Ladies' Catholic Benevolent Association to take up this work, but I ask them to give it at least important consideration."

"At the last meeting of the American Hierarchy, held in November," Bishop Gannon stated, "we talked at length

of a definite program to take care of the deaf-mutes among American Catholics. You are all aware of the fact, perhaps, that we have tubercular institutions, institutions for the paralytic, etc., but we seem to have touched the deaf-mute problem only partially. We bishops can lay out the plan, but some one must pick it up, must carry the plan into execution in every-day life."

Bishop Gannon quoted statistics showing that there are 100,000 deaf-mutes in the United States, 25 per cent of whom are Catholics. Need of good leaders, as well as loyal followers, was pointed out. "I plead for a group to carry this work into execution. I trust that some national social group will pledge themselves to this loving service. May the members of Catholic society be merciful to the speechless boys and girls of America!"

Bishop Kelley Brings American Hierarchy's Greetings To New Zealand Prelates at Centenary Celebration

DURING February, the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa and treasurer of the N. C. W. C. Administrative Board, brought the cordial greetings of the American Hierarchy to the ecclesiastical authorities of the Church in New Zealand at the recent ceremonies marking the centenary of the Church in that country. Bishop Kelley was accompanied by the Rev. James M. Reardon, of Minneapolis, who, like Bishop Kelley, was born at Prince Edward Island, Canada.

Interviewed, Bishop Kelley expressed himself as highly pleased with his voyage through the Pacific, and with his first impressions of New Zealand. He said that if more Americans were aware of the beautiful climate of New Zealand and its many attractions, as well as the friendly spirit of its people toward citizens of the United States, he was sure many more would spend their vacations in the southern Pacific rather than in the holiday haunts they now patronize. His day in Auckland, too, he said, showed the virility of Catholic life in the Dominion. This was seen in the number of Catholic institutions, he added, and by the number of religious orders at work in the city.

"Catholic Hour" to Mark Eighth Birthday, March 6, With Program Featuring John McCormack

THE nation-wide "Catholic Hour" will celebrate its eighth birthday on the air March 6, it was announced at the headquarters of the National Council of Catholic Men; and arrangements are being made to make this birthday program one of the finest the "Catholic Hour" has ever produced. Rt. Rev. Msgr. Fulton J. Sheen, noted preacher and radio speaker; John McCormack, beloved Irish tenor; Louis Kenedy, N. C. C. M. president; and Father Finn's Paulist Choristers augmented by a symphony orchestra will take part in the program.

The famous tenor, John McCormack, whose voice will be heard from Hollywood, will sing the "Panis Angelicus" and "Just For Today." Msgr. Sheen will speak on "Unjust Suffering—the First Word From the Cross." This will mark the beginning of the second division of his 1938 series, entitled *Justice and Charity*. The first division, comprising nine talks concluded on February 27, was entitled "The Social Problem and the Church"; the second division will bear the title "The Individual Problem and the Cross."

Cooperative System Explained at Washington Conference by Dr. Schmiedeler

SPEAKING at the Interfaith Conference held in Washington, D. C., February 14, 1938, on "Consumers' Cooperatives and Credit Unions," Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau of the N. C. W. C. Social Action Department, speaking on "The Religious Aspects of Consumers' Cooperatives and Credit Unions" asserted that the main principles of cooperation, when rightly established, "are in striking harmony with Christian principles. The Catholic Church," he said, "has definitely recognized the advantages of cooperation. Catholic champions of the cause of the people both here and abroad have not only spoken in favor of the cooperative system but have also worked for its advancement."

The conference was held under the joint auspices of the N. C. W. C. Social Action Department, the Social Justice Commission of the Central Conference of American Rabbis and the Committee on the Church and Cooperatives, Industrial Division, of the Federal Council of Churches of Christ in America.

Archbishop Stritch Host to 35th Annual Meeting of N. C. E. A.

ACCEPTING the gracious invitation of the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and Chairman of the N. C. W. C. Department of Catholic Action Study, members of the National Catholic Educational Association will gather in Milwaukee during Easter week, April 20, 21 and 22, for their 35th Annual Meeting.

Rev. Dr. George Johnson, secretary general of the N. C. E. A. and executive secretary of the N. C. W. C. Department of Education, in announcing the details of the meeting, referred to Archbishop Stritch as "one of the great leaders of Catholic Education in the United States whose deep understanding of the issues that face our schools and genius in educational organization will be a source of inspiration to us all."

During the three-day period of the convention, there will be sessions of the Parish-School Department, Secondary-School Department, Department of School Superintendents, College and University Department, Seminary Department, Minor-Seminary Section, Catholic Blind-Education Section.

Rev. Dr. Edmund J. Goebel, 625 N. Milwaukee St., Milwaukee, Wis., is chairman of the local arrangements committee.

N. C. C. M. Supports Nation-wide Fight Against Dangers of Social Diseases

THE National Council of Catholic Men favors the proposed nation-wide fight against social diseases, Edward J. Heffron, executive secretary of the N. C. C. M., told a sub-committee of the Senate Commerce Committee last month.

"Without relaxing our efforts to eradicate the root of these diseases, which lies in the field of morals, it would seem the duty of all religious people to do whatever they ethically can to minimize their dread effects," Mr. Heffron said.

Mr. Heffron, in his statement, pointed out the duty of all religious people "to do whatever they ethically can" to minimize the dread effect of social disease. "Of course," the statement read, "there are some means, immoral in themselves, which cannot be approved, and we can only hope that the administrators of such legislation, federal, state, and local, will map out their programs and exercise their powers in an ethical and moral manner. In any event both the precept of charity and the law of self-preservation demand that we as a nation do something to meet the problem as speedily as possible."

The bill under consideration provides for the appropriation of a total of $271,000,000 over a period of 13 years.

CATHOLIC RESPONSE *to* WORLD PEACE PROGRAM

12th Annual Conference of C. A. I. P. Scheduled for Washington, April 18-19

RECENT developments in the growth of study clubs on world peace and Catholic principles are evident and encouraging in view of the present world crisis and the obligation of Catholics to aid in its solution. Both the National Council of Catholic Men and the National Council of Catholic Women have cooperated with the Catholic Association for International Peace in bringing this movement to the attention of their affiliated organizations with stimulating effect. Lectures, institutes, exhibits, study groups, distribution of literature, contests, etc., related to world peace are numbered among the results.

The National Council of Catholic Women recently sent to its affiliated societies copies of a folder "What Can I Do for World Peace," prepared by the C. A. I. P., listing twenty-three practical answers applicable to Catholic lay groups. Some of the suggestions are:

Methods of Cooperation Suggested

Acquaintance with the program of the Catholic Association for International Peace and working with it; studying the pamphlets and outlines of the Association and helping others to know them; organizing small study groups using this material as a basis; knowing through this means what are the Catholic principles in international problems;

Consulting Catholic pastors on having a church peace pamphlet rack; cooperating with local peace groups that have constructive programs; arranging for lectures, debates, discussions on current world affairs; becoming a member of the Catholic Association for International Peace and assisting in the promotion of its activities; attending conferences, forums, lectures on world questions;

Understanding the relation of world peace to national economic and social problems; knowing what is right and what is wrong regarding war and peace; arranging for community and organization meetings for discusison on international matters; reading best books, pamphlets, periodicals and newspapers on world affairs; working for world peace in the home, local organization and community;

Arranging for display of peace literature in schools, club rooms, libraries and community centers; promoting through the local press, radio, movies, plays, etc., Christian ideals on world peace; relating international questions to special courses in the school curriculum; securing literature, study outlines, references and aids in carrying out these suggestions from the C. A. I. P.

Working With N. C. C. W. and N. C. C. M.

Working closely with the National Council of Catholic Men and National Council of Catholic Women in local peace programs; knowing the relation of world peace to the teachings of the Church through its liturgy and papal pronouncements; becoming a leader of the Catholic Peace Movement and making action for peace—Catholic Action; creating the idea of peace within one's self and extending it to others; praying for world peace and the restoration of "the Peace of Christ in the Kingdom of Christ."

Further extension of the program for peace education and action has been singularly marked in the Catholic universities, colleges and Newman clubs where eighty-seven groups have been organized for this purpose. To coordinate and develop this program nine student peace federations have been formed throughout the country, each under a regional faculty adviser who directs the activities of that area. Six of these federations are holding conferences this spring at Providence College, Providence, R. I.; Rosemont College, Rosemont, Pa.; Mount Mary College, Milwaukee, Wis.; Mercyhurst College, Erie, Pa.; Marymount College, Salina, Kans.; and the University of Washington, Seattle, Wash. These federations will hold their Second Annual Conference in Washington on April 20th.

For the use of the cooperating organizations and institutions, the C. A. I. P. has prepared thirty-four pamphlets with supplementary N. C. W. C. study outlines on various international questions in the light of Catholic teaching. In these brochures are treated such topics as causes of war, international ethics, disarmament, ethics of war, international economic life, nationalism, boycotts, neutrality, agriculture and world affairs, the Church and peace, education for peace, the United States in relation to Latin America, Mexico, Europe, the Far East and similar subjects. Other studies now in preparation include "A World Society" and "World Peace and the Hierarchy of the United States."

Besides the activities listed above, the Association also prepares and distributes special data, bibliographies, news releases, syllabi, study outlines, etc., on international problems; translates and distributes foreign works on world subjects; furthers annual peace programs in Catholic colleges, seminaries and Newman Clubs; serves as a guide to and extends the program of the Student Peace Federations; cooperates with Catholic peace groups abroad and with some in this country; invites all Catholics interested to participate in its program; and aspires in various other ways to be of service to individuals and groups in their work of furthering "the Peace of Christ in the Kingdom of Christ."

Plans for 12th Annual Meeting

Arrangements have been completed for the Twelfth Annual Conference of the Association which will take place in Washington on April 18th and 19th. The theme of the program will be, "World Peace Through Economic Justice." At the sessions of the Conference outstanding Catholic authorities will present for discussion problems pertaining to economic injustice and economic war, their political, social, and cultural causes and effects, need of closer international economic life based on the doctrines of the Church and in particular on the principles in the Encyclical *Quadragesimo Anno.*

Of world interest to Catholics concerned with the question of world amity is the International Peace Congress to be held at the Hague this summer where representatives of Catholic peace organizations in various countries will assemble to deliberate on the fundamental doctrines of the Church in relation to war and peace. The C. A. I. P. is cooperating with the Congress by having one of its members on the program, sending two delegates, arranging for an exhibit of its publications and serving as the agency for it in the United States.

Appeal of Pope Pius XI

As a clear call to Catholics, the plainly spoken appeal of Pope Pius XI is most pertinent. To share in this apostolate of world peace ". . . Catholics," said the Supreme Pontiff, "are called not only to a wider and more perfect enjoyment of the peace of Christ but to the strengthening and widening of the Kingdom of Christ, and therefore to the strengthening and widening of His peace through the manifold apostolate of word, deed and prayer, so easy to all and so powerful, yes, all powerful with God. The glory and the duty of this apostolate of peace belong principally to Us and to all called to be ministers of the God of peace."
—*Elizabeth B. Sweeney.*

California's Crusade *for the* Faith

By
Rev. Wilfred G. Hurley, C.S.P.

IT IS said of Saint Peter, Prince of the Apostles, as he was led forth into the Coliseum for his martyrdom, that his cheeks were furrowed deep from the tears of sorrow which coursed down his face: tears born of the anguish which tore his heart for the rejection and crucifixion of Christ by those whom He had come to save. So, too, nineteen centuries later, from even a cursory glance at a picture of our Holy Father, Pius XI, it is not hard to discern in his beloved countenance, his sorrow and anguish over the present generation.

It is to be wondered even, whether or not a heavier cross has not been laid upon the shoulders of the present successor of Peter than upon any of his predecessors. For in former times while men were stubborn, while anger and passions ran high, nevertheless men at least clung to the essentials of faith: belief in God: acknowledgment of God's Divine Son: duties of reverence and worship. But it has remained for this generation to sink below this level and witness Russia, Mexico, Germany and Spain rejecting the belief in God. Even in countries now fortunately free from war, it would appear that God is to a great extent forgotten, or ignored. And even in these countries the enemies of Christ wage ceaseless warfare.

Thus only recently here in the United States, the Most Reverend Amleto Giovanni Cicogani, Apostolic Delegate to the United States, called to our attention the cruel, bitter atheism blasting like a scorching flame from this human life of ours, all the happiness, peace, and eternal hope of Christian teaching. Once again he reminded us how the modern paganism of today, as a deadly serpent, is encircling and crushing all that makes life worth the living. Once again the apostolic representative of our Holy Father called upon the Catholic Church in America to continue unceasing vigilance against these inhuman, godless enemies of Christ.

Archbishop Mitty Leader of Crusade

Two years ago this October, in response to the clarion call of our Holy Father, there began in the Archdiocese of San Francisco a modern crusade—a crusade against these very enemies, indifferentism, paganism, communism, and atheism. During the two years that have passed, the crusade has gone steadily on, quietly, unostentatiously, but always with efficient and marked progress.

Under the direction of the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco, every resource has been marshalled for this purpose. All the forces of modern communication have been used. Every means that could possibly be brought into play for the dissemination of truth has been utilized.

The Apostolic Missions.—The first and possibly the most effective means used has been a campaign of Apostolic Informative Missions—"Sacred Expeditions" as they have been termed by the Holy Father. These consist of a week of lectures on the teachings and practices of the Catholic Church. The evening services begin with a few short prayers. Then comes the "Question Box," a period of about 20 minutes, when questions are answered concerning the Bible, faith, church, and religion. Then a hymn is sung by the entire congregation. Then follows the sermon of the evening. Sunday night, the opening night, is always given over to a sermon on "Salvation"—usually disguised by some provocative title. Then on the following nights, sermons on "Faith and Reason"; "Is One Church as Good as Another"; "Which is the One True Church of Christ"; "Our Holy Father, the Pope"; "Why Confess Sins to a Priest"; "Jesus Living in the World Today," or "The Holy Eucharist." The final sermon on the following Sunday night was always on the subject "Why I Am a Catholic."

It was the inevitable conclusion of both pastors and missionaries that these "Apostolic Missions" achieve far greater success in bringing back stray sheep to the fold than the usual type of missions. A week before a mission, little cards of postal size are left in the pews or mailed to the parishioners inviting them to attend these services. The Sunday the mission opens, leaflets are distributed announcing the title of the sermon subjects. Both the card and the leaflet are couched in friendly and disarming phrases. Thus unwary, fallen-away Catholics, being assured of rational and unemotional talks, have no hesitation in attending. As the beauty and the wonder of their Church and its teachings are unfolded before them, faith stirs once more, and the grace of God does the rest.

Parish Programs of Informative Talks

It was the wish of the Most Reverend Archbishop that every parish should have a week of these informative talks. Four priests especially trained in the giving of these "Apostolic Missions" are set aside exclusively for this labor. They are well instructed in the two-fold purpose of their work: First, to give to Catholics an intellectual grasp of their faith; second, to strive to bring interested non-Catholics the truth and beauty of Christ's teaching. Hence, the word, "Protestant" is never used. The name of Luther never mentioned. Nothing is said that might possibly be construed as an attack or criticism of other so-called churches. The underlying principle of the delivering of these talks is to show how the Catholic Faith rests on the rock bottom of common sense and intelligence; that our religion is like unto the God we worship; furthermore to show that there is nothing taught in the Catholic Church, nothing believed, nothing practiced that does not have its authority from the Apostles, and, through the Apostles, from Jesus Christ; that the Church of Christ and the Catholic Church are one and the same.

In order to systematize the work of these "Apostolic Missions" the Archdiocese is divided into three different districts. This missionary campaign is planned to continue for three years: the parishes in the peninsula district to be covered the first year; the parishes of the City of San Francisco during the second year; the parishes of Oakland and the East Bay district during the third year. Of course, this plan was not hard and fast, because, thereby, it might interfere with missions previously arranged. In such cases an "Apostolic Mission" could be given at a later date. Also where it was customary to have annual novenas in certain churches, a novena could be utilized for this purpose. The success of these "Apostolic Missions" has been inspiring from the very start. All credit must be given to the reverend pastors and their assistants, who have wholeheartedly responded with their best efforts. Not only is the greatest cooperation given, but inevitably the missionaries find the mission well prayed for, well advertised, and the field thoroughly prepared in order that the greatest possible harvest be reaped.

Interest Developed Through Inquiry Classes

Inquiry Classes.—At the conclusion of the "Question Box," beginning each Wednesday night of the mission, the subject of the Inquiry Class is brought before the people. Its formation is announced and an invitation is tendered to Catholics desiring to know more concerning their faith, and also to non-Catholics who may be desirous of learning more concerning Catholic teachings. Special stress is laid on the idea that these are informal gatherings—more or

less of an open forum procedure. Each night following, the speaker attempts to arouse the enthusiasm of his listeners to join this class. Printed cards are available and pencils supplied for the convenience of would-be inquirers. A priest, either the pastor or the assistant who is to conduct the classes, is in the vestibule of the Church as the congregation leaves. Thus hesitancy is overcome and the reluctance of the non-Catholic to meet the priest is greatly lessened.

Catholic Organization.—Also nearing the close of the Mission, printed cards have been prepared for the Holy Name Society for the men and the Sodality of the Blessed Virgin Mary for the women, the objective being to enlist every Catholic into either one of these organizations that the pastor may have a perfectly organized parish working for Christ, for the glory of God, and the salvation of their souls. Thus the various Communion Sundays for these organizations necessarily bring forth manifestation of faith, confirming the strong, giving strength and conviction to the weak.

Apostolate of Catholic Literature Emphasized

Catholic Literature.—At an "Apostolic Mission" always the attempt is made to induce the reading of Catholic books and pamphlets. Arrangement is made with the pastor for the display of the standard Catholic books together with pamphlets dealing with the subjects discussed, and other matters of interest. Always the idea underlying is that next to the grace of God there is no greater preservative of faith than a rational knowledge of what we believe and why. There is no question that due to the enthusiasm of the services many begin a systematic reading which otherwise they would never have attempted.

The Radio.—In connection with this Apostolic Crusade there was established "A Catholic Truth Half-Hour" during which every Sunday evening from 8 to 8:30, over station KYA the teachings of the Catholic Faith are broadcast. Also for two months out of the year broadcasts are given in the Italian language for the Italian speaking population. All these lectures are well advertised and, in various parishes, the Catholic people are urged to listen in and invite their friends to do likewise. In many homes little groups are formed of Catholics and their non-Catholic friends who listen to the broadcast. At the conclusion of each talk it is announced that copies of these sermons have been printed and will be distributed free to all who write in requesting them. Thousands of such pamphlets, both in English and Italian, have been distributed. Through the courtesy of the Reverend James P. Towey, C.S.P., pastor of Old St. Mary's Church, and superior of the Paulist Fathers in San Francisco, the facilities of the Paulist Library were placed at the disposal of the Catholic Truth Society. This was duly announced over the radio and the loan of Catholic books tendered to all who might desire further study of the topics discussed.

Contribution of Local Truth Society

The Catholic Truth Society.—The Catholic Truth Society with offices established at 614 Grant Avenue gathered together every available means to the furtherance of this Apostolic work. Here is handled all the free distribution of the requested pamphlets. Here, too, is answered all the correspondence to the inquiries received from radio listeners, readers of *The Monitor,* and interested non-Catholics. Additional pamphlets concerning other phases of Catholic doctrine are printed and mailed out. Thus, for instance, on "The Sacrifice of the Mass" alone, over 5,000 copies have been distributed. Fullest cooperation is also given to any and all agencies and institutions for the preserving of the faith of Catholics, and the conversion of others seeking the true faith. For instance, over 200 books, innumerable papers and pamphlets have been distributed through the zealous chaplain at the Penal Institution of San Quentin. The Catholic Truth Society also arranged for three series of lectures to be given over three consecutive years of the campaign. The eloquent and learned Brother Leo, of St. Mary's College, is the selected speaker. His fame and popularity among the non-Catholics of San Francisco is proverbial. During the fall and winter months, the first Monday of each month has witnessed Hecker Hall full to overflowing for his lectures. The first winter series was "The Catholic Church and the Modern Arts." The second series was "The Catholic Church and Psychology." The series this year is entitled "The Catholic Church and Personality."

The Monitor.—To the attainment of the desired ends of the Truth Crusade the Archdiocesan newspaper, *The Monitor,* has gladly extended every possible aid. The editorial of each weekly edition has been freely given for the promotion of these aims. Here each week there has been printed a brief, pungent article on "Know Your Faith." In addition is published a column entitled, "Answers to Your Questions," wherein appears answers to the various questions of readers, concerning the faith; a "Think It Over" editorial; and the graphic teaching of "These Strange But True Facts" from the N. C. W. C. Also on this page is printed a weekly advertisement concerning the radio broadcast of the Catholic Truth Society, together with radio programs, such as the "Catholic Hour," and other programs of interest to Catholics.

Aid Supplied by Archdiocesan Paper

Moreover its editor, Mr. Gordon O'Neill, inaugurated a fortnightly talk in the Paulist Circulating Library on "The Catholic Aspect On Current Events." This analytical discussion of the modern trend is always followed by a 30 minute talk by some young Catholic man or woman. These speakers are usually college graduates talking on some subject of which they are making a special study, always, of course, in conjunction with Catholic Truth.

Two years have passed. Two crowded years, in which we hope great things have been accomplished for the glory of God and the extension of His Kingdom among men. Another year lies before us for the completion of this Truth Crusade—another year in which great things can and must be done. For in our ears is ringing the clarion call of His Excellency, the Apostolic Delegate to bring the knowledge of Christ and Christ's teachings to our fellowmen; to fight without ceasing the diabolical enemies of Christ.

"THE OLD GOSPEL MODERNLY APPLIED"

THE office of CATHOLIC ACTION has received from the Hope Haven Press, New Orleans, La., Volume No. 2 of "Sermon Seeds" by the Rt. Rev. Msgr. Peter M. H. Wynhoven, editor of *Catholic Action of the South,* official organ of the New Orleans Archdiocese, member of the board of consultors of the Archdiocese and spiritual director of the New Orleans Archdiocesan Council of Catholic Women. This second volume by Msgr. Wynhoven bears the title "The Old Gospel Modernly Applied" and presents a series of discussions dealing with the general theme of Catholic Action and Social Justice based on the life of St. John Bosco. These are intended, not only for the clergy, but for the faithful as well, both of whom will find profit by the short explanations and applications presented in the little volume.

The Most Rev. Joseph F. Rummel, Archbishop of New Orleans, in recommending Msgr. Wynhoven's second volume of "Sermon Seeds," states: "Undoubtedly it will stimulate many priests and possibly, also, a goodly number of the laity to devote themselves to wholesome forms of Catholic Action and a more practical understanding of Social Justice."

"The Old Gospel Modernly Applied" is available at the Hope Haven Press, P. O. Box 988, New Orleans, La., at $1.00 per copy, postage paid if remittance accompanies the order.

April Study Topic: "The Catholic Theory *of the* State"

First of a Series of Four Integrated Study Outlines

IN this issue CATHOLIC ACTION begins what the N. C. W. C. Study Club Committee regards as one of the most fundamentally important series of study outlines ever published in this magazine. Catholics are almost universally disturbed by the inroads of Communism, and rightly so; but too many of us are not equipped to give the complete answer to Communism. We can cite its irreligion and its attack on the institution of private property; but beyond that many of us are unable to go. In order that Catholics shall be able to present a fully reasoned and comprehensive case against Communism it is planned to carry in succeeding issues of CATHOLIC ACTION an integrated series of study outlines covering the following topics: (1) "The Catholic Concept of the State"—showing wherein totalitarian states—Communist, Nazi, and Fascist—diverge from these principles; (2) "Communism in Theory," showing wherein Communism is at variance with Catholicism in principle, i. e.: a Catholic bill of particulars against Communism; (3) "Communism in the United States," a study of its threat to us as Catholics and as citizens; (4) "The Catholic Cure for Communism," the affirmative answer to the Communistic thesis, comprised in the social teachings of the Church.

The first of these outlines, presented herewith, is based on the recent radio series of lectures on "God and Governments," delivered over the "Catholic Hour" by Rev. Wilfrid Parsons, S.J., former editor of *America* and at present professor of Political Science at Georgetown University, Washington, D. C.

Society and Government

1. *The Natural Law of Society.* The nature of man is ıe work of a Higher Being, the Creator, God. From this ıture we ascertain the will of Nature's God, man's destiny, s rights and duties. These have value only as they are scovered in man's nature by our reason, fortified by Divine evelation in the Scriptures and Tradition. For if they are man's nature, they could have been put there only by e Creator.

Now among the things we discover that God put in man's ıture is that he was destined to live in society. Peace ıd order among men can exist only if all families are ganized in a greater union. In this each family yields me of its rights to others, so that all families can enjoy hat each has a right to enjoy, without any fear that it ould be taken away from him. This urge to live in society a fundamental postulate implanted by God, the Creator.

2. *The Natural Law of Government.* In such a society constituted there lies necessarily the idea of authority. his authority first of all belongs to society itself, as a ecessary part of its nature, for society must have the right compel its members to respect the purposes for which ciety was formed.

Society, however, cannot exercise this authority of and itself. The machinery would be too unwieldy and would eak of its own weight. It is natural, therefore, that there a custodian and protector of the rights and duties of the embers of society; in other words, that there be a govern-ent, with authority and the power to make that authority spected. This government, therefore, acts as the repre-ntative of society as a whole. It, therefore, derives its wers from the nature of society and of man, and therefore timately from God, the Creator.

3. *The Origin of Governments.* The ruler who exercises is authority does not derive his powers *directly* from God, it from the people. Each people has the natural right to oose the form of government which it deems best for its neral purposes—whether this be a monarchy, an aris-cracy, or a republic—and it has the right to designate se who will hold the authority in the government. In ry case the authority has been transmitted from God the people to the man or group whom they designate as eir rulers.

Hence it is according to the Catholic concept that "gov-nments derive their just powers from the consent of the verned"; but it is also true that these just powers are so *ultimately* derived from God. This is true because it as in the law of man's nature that it be so; and therefore was in the law of Nature's God.

4. *The Duty of Citizens.* The authority exercised by governments is expressed by Law. "Authority is written out in a code of laws, so that the citizens may know beforehand what they are obliged to do, and if they are accused of violating it, there may be a written record before the court of what they were supposed to do or not to do."

In obeying these laws, however, which every citizen is obliged to do by the law of nature, he is not obeying man, but God. No man has of himself the sole right to bind my actions. "If I thought that I was doing homage to some man or group of men when I have to obey a law, I would not obey it." The modern theory that laws emanate ultimately only from society, that is, from man, is destructive of man's nature.

5. *The Duties of Rulers.* "No man or group of men has the right to coerce me, to restrict my liberty. Only my Creator can grant that right." Hence the authority that is granted rulers over men may not be abused. There are limitations on that authority, and these limitations, too, come from God. They are the limitations that come from that same natural law which formed society, set up governments, and gave rulers the power to govern.

Now it is true that governments have what is called true sovereignty; they have the right to bind the consciences of the members of the society over which they are placed, and to punish them if they do not obey. But this, too, does not come from any *direct* grant to them from God, but immediately from society itself, and there *ultimately* from God. "We must obey the authority conferred by the people on governments, but only because the people had that authority from God. If it came from man alone, it would be a usurpation and an injustice. It is because it comes from God that we obey, not for any other reason."

N. B. This Catholic concept is denied by all those who deny that man has a Creator, and that there is therefore a natural law. These hold that authority originates solely from society, that is, from man. It is obvious that this theory puts man at the mercy of human wills and whims and is destructive of human liberty. It has resulted in modern times in both Communism and Fascism.

II. The Individual and Government

1. *Limitations on Authority.* These limitations are, as the Declaration of Independence puts it, the "unalienable rights" with which "man is endowed by his Creator." They are contained in the same natural law which deposits authority in society and thus in governments, and they act as curbs on that authority. In fact, the chief purpose of that authority is to protect the inalienable rights of the

individual. Thus without authority there would be no liberty, for uncurbed individual claims would encroach on the rights of everybody else. Authority, therefore, exists primarily for the preservation of liberty.

The first liberty enjoyed by peoples is that of choosing the form of government which they deem best for them. This involves the right to throw off the domination of a foreign power, when a people has resolved on self-government. This first limitation on authority is fundamental, and involves the actual right of a people to govern itself.

2. *Limitation by Constitution.*. The second limitation to which a people has a right is to transmit to its government just so much authority as it means it to exercise and no more. This is usually done by a Constitution, by which certain powers are delegated to a central authority and the rest reserved. The American Constitution is an example of such limited delegation of powers. In England the Constitution is fluid: the representatives of the people in Parliament determine from year to year what rights to rule they shall possess, and if these representatives do not express the mind of the people at a given time, the people recall them in an election.

3. *Limitation by Self-government.* If the people choose, they can refuse to delegate all their powers to one central authority, or absolute monarch, and decide to exercise them themselves, either directly as in a pure democracy (as in ancient Athens), or by a representative democracy, as in France, England, or the United States. This will be considered in the next section.

4. *Limitation by Natural Law.* In this country, as in the Middle Ages generally, it has been held that the principal limitation on authority is by natural law, through those inalienable rights with which man is endowed by his Creator. These are rights which are not the grant of any government or even of a Constitution; or of any human institution. They come from God alone. They ante-date any state or government, and are merely guaranteed by the state, not granted by it.

The denial of this fundamental religious proposition on which the American system is founded necessarily leads to tyranny. If rights are the grant of any parliament, then that parliament may take away what it freely gave. This is denied by those who do not believe that we have a Creator, or that we have been endowed with rights by that Creator. They thus deny the fundamental principle on which our American Commonwealth is founded. They thus destroy the only bulwark of liberty, and hand us over to the mercy of any group of men who control the government. (Cf. *God and Governments*, pp. 15-18).

5. *Conclusion.* The only possible protection against the tyranny of a totalitarian state, Fascist or Communist, lies in this Catholic concept of the natural law. By placing the source of man's rights in society alone, and not in man's nature as created by God, it is possible for governments to impose most complete tyranny on men. It is worthy of note that many American writers who are neither Fascist nor Communist, but who do not believe in God, hold theories about political liberty that lead straight and logically to dictatorship.

III. Society and Self-government

1. *The Dilemma of Authority and Liberty.* The everlasting problem of government has always been to reconcile the apparently conflicting natural rights of authority and liberty. Society has constantly been veering between one and the other. Particularly in hard times the urge for economic security of the individual and the family instinctively drives people to seek security at the expense of liberty. At other times liberty is sought primarily, and frequently at the expense of the economic security of the masses. At those times liberty becomes the freedom of the strong to amass wealth unhindered by the state or the common good.

2. *Democracy as the Way Out.* The idea of democracy is that both liberty and authority are best obtained at the same time when the people govern themselves through their elected representatives. Authority is secured by placing true sovereignty in Federal and state governments, so that the citizen has a Divinely imposed duty to obey it. Liberty is secured by making the government responsible to the citizens, who have the right to recall their representatives by the ballot when they no longer represent their mind.

The American democracy imposes a further check on authority in the name of liberty by a twofold division of power. First, only certain powers are delegated to the central or Federal Government; the rest are reserved to local governments. Secondly, the Federal Government itself is a threefold instrument, in which the legislative, executive, and judicial powers of government are placed in three different bodies, each one a check on the other. This system is considered to be the ideal way to conciliate the apparently conflicting rights of liberty and authority.

3. *The Protection of Democracy.* Even this mechanical bulwark of liberty, however, will not endure unless the fundamental principles on which it was founded are preserved. The denial of God, the Creator; of Divine law and the natural law which is the Divine law in men; and of inalienable rights which flow from this natural law, must necessarily destroy democracy. Thus only a religious affirmation can avail to retain even the forms of democracy and its ensuing protection of human liberty. This religious affirmation is summed up in present times by Pope Pius XI in the concept of Christ the King, as the Protector of human rights against the encroachments of tyrannous government.

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N. B.—*Sets of the above references, except "The State and the Church," by Ryan-Millar, may be ordered from N. C. W. C. Publications Office at a special group price of* 65c *per set* (*including postage*).

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* Monsignor Sheen's current series of addresses on "Catholic Hour" are only partially available at this writing; cost of complete series about 50c.

WORK OF NARBETH INFORMATION SOCIETY PRAISED BY BISHOP O'HARA, OF GREAT FALLS

IN a letter addressed to the Catholic Information Society of Narbeth, Pa., the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and Chairman of the N. C. W. C. Department of Social Action, commends the Narbeth messages and expresses his hope that the Society's leaflets "both for individual distribution and for insertion in the public press will rapidly be appreciated at their true value and widely used." Bishop O'Hara's letter follows:

"I wish to congratulate you on the splendid work which the Catholic Information Society of Narbeth is accomplishing. The leaflets are models of brevity and clearness and are prepared with a clear perception of the difficulties which strike the non-Catholic mind. May I express the hope that your leaflets, both for individual distribution and for insertion in the public press, will rapidly be appreciated at their true value, and widely used."

KEY THOUGHTS *from the* YOUTH BROADCASTS

THE second annual "Call to Youth" series of broadcasts, inaugurated February 5 and to be continued each Saturday at 12 o'clock, noon, E.S.T. until May 28, is attracting nation-wide attention, as indicated by the hundreds of requests for copies of the addresses thus far given and for literature concerning the youth movement. Copies of the complete addresses are sent free upon request of the headquarters' office of the National Council of Catholic Women, sponsor of the broadcasts. The following key thoughts are excerpts from the four addresses given during February under the titles mentioned.

he Call to Action

"The N. C. C. W. has several hundred youth leaders ac-vely working and only limitation of time forbids my relat-g to you the tremendously stimulating, and successful plans hich are being carried out. In the visits which the field ecretary and members of our committee pay to the various arts of the country, perhaps the most gratifying point has een to see how, with the cooperation and tactful participa-on of adult sponsors, youth themselves have done the reating and the leading in the formation of plans, and ndeed the wise measurement of values which they have own. There has been evidence too that those places where ost success has been met were almost universally localities here the planning group had been thoroughly set up. It is xtremely important that the parish, the city-wide, or the eanery chairmen be so selected that they can not only meet ith the planning group of their own particular units, but at they can also meet with the diocesan or state board or ouncil in order to gain by the experiences of others and to eep in touch with the material offered by the national head-uarters which is a clearing house for experiments, national ntacts, help on program material and the services of a eld secretary, in making available the various agencies ready set up and serving well."

"We hope that every youth program will in a small easure at least provide a chance *to play, to create, to ink,* and *to pray.* None of us admit that a basketball urnament, a good baseball league, or a series of boxing atches would alone constitute a sufficient piece of youth ork, valuable though it may be as a single part. Yet be-use this is an easy way to catch the glamour and conse-ently the applause of the crowd, too often it is accepted a complete plan. Youth is entitled to more, to a vision hich will enable them to see life in perspective as a whole." *-Anne Sarachon Hooley, chairman, National Youth Com-ittee, N. C. C. W.*

oers of Deeds

"The very word 'deeds' carries a rather heroic note. eeds are not in a class of ordinary accomplishments. They gnify something inspiring, thrilling and likely enough ean to us some great, breath-taking achievement. When e speak the phrase 'doers of deeds,' I would wish you to ink of giving an extraordinary fine, noble service. Not at all of us or, indeed, many of us will be called to do usual tasks but our happiness in life will depend greatly the zest we have for doing our usual homely duties to e very best of our abilities."

"The whole aim of our youth work, then, is to preserve r youth, opportunities of true idealism. Nothing so irre-rably destroys those opportunities as the prevalent, taken-r-granted standards of the rampant naturalism and mate-alism of the time. Religious truth and the soul-satisfying ritual ideals which flow therefrom are considered as out-ded as the horse and buggy. Moral principles are re-ded much the same as the cruel rituals of an aboriginal be. The omniscience of an intelligence fashioned by god-ss education is considered quite sufficient as a norm of orality. Power, influence and material success are all the aven or hereafter a man need strive for."

"In this maelstrom of contradiction youth needs intelli-nt and sympathetic guidance and encouragement. It is ecisely for this purpose that you are urged to organize uth work and give to it something more than an interest in nobby. To do it well you must know youth, youth today not of yesterday. You must know youth's educational environment and his abilities and ambitions. You must see youth in his home which perhaps has suffered much during the difficult past years; know his companions and recognize in him and them the worthy men and women of tomorrow. Play with them, work with them, study with them and especially pray with them for the preservation of those spiritual qualities which mean the difference between defeat and victory. Those engaged in the encouragement and direction of youth are indeed doers of worthy deeds."—*Right Rev. Msgr. Michael J. Ready, General Secretary, N. C. W. C.*

Keeping Your Balance

"These four—*to play, to create, to think, to pray*—give us our bases for a well-balanced program of activities. As our Holy Father, Pope Pius XI, stressed in his Encyclical, 'The Christian Education of Youth': 'Complete education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social. The true Christian does not renounce the activities of this life; he does not stunt natural faculties; but he develops and perfects them by coordinating them with the supernatural. Thus he ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.'

"This then, is our foundation for a balanced program, a program that will be so varied that it will reach all types of young people, whatever their interest, whatever their organization. Strange as it may seem, all girls are not interested in basketball or in dancing, in dramatics or in art. Being human, young people do not enjoy the same things any more than grown-ups. As you well know, some of your friends like golf, while others prefer bridge; some needlepoint, others knitting; some stamp collecting, others aeronautics. Why then do we so often try to fit all youth into a one-pattern club? Certainly if we are to make our programs attractive to more people we must allow for personal preferences. For convenience, to have 'pegs upon which to hang our thinking' we have classified our activities into five groups—spiritual, cultural, vocational, recreational, and service. Surely no division is to be considered as complete for each must permeate the other. A youth may be cultured on the gym floor as well as in the personality class and young people may carry 'Christ with them' as effectively on the dance floor as in a religious discussion class."—*Anna Rose Kimpel, N. C. C. W. Field Secretary for Youth.*

Youth Crusaders

"Our youth crusaders must have clearly defined objectives. Once these objectives are agreed upon it becomes our task to interest and develop the various types of leadership necessary to bring about the accomplishment of these objectives. If you apply these principles, then a balanced program of youth activities will naturally develop, in keeping with youth's needs.

"Youth work cannot in any sense be looked upon as a substitute for the home, the school and the Church. Youth work is important, but not to that extent. America has suffered too much in recent years because too frequently we have dispensed bits of information rather than genuine education; we have thought in terms of stream-lined houses instead of cultured, Christian homes; we have substituted philanthropy and social service for religion and worship. In view of these facts, it is very essential that youth cru-

(*Turn to page* 23)

N.C.C.W. Plans 18th Annual Convention

Bishop Gerow Host to Meeting in Biloxi, Mississippi, October 23-26, 1938

BILOXI, MISSISSIPPI, has been chosen as the place for the Eighteenth Annual Convention of the National Council of Catholic Women. Just eighty miles from New Orleans and following, as it does, the National Eucharistic Congress in New Orleans, the convention is ideal as to time and place and will enable participation in both events.

What could be more fitting than attendance at the spiritual exercises of the Eucharistic Congress as an approach to the deliberations of the convention of the National Council of Catholic Women: the spiritual reawakening and consequent recognition of our responsibilities; then definite lines of action planned and recommended.

The Most Rev. Richard O. Gerow, Bishop of Natchez, is most enthusiastic. "It makes us very happy here to know that we are going to be privileged to entertain the national convention of the N. C. C. W. within our diocese this year," His Excellency stated when informed of the selection of a city of his diocese as the scene of the N. C. C. W.'s 18th Annual Convention. "I can assure you that we are going to do everything in our power to make it an outstanding success."

Mrs. Allye Hootsell, president of the Natchez Diocesan Council of Catholic Women, writes: "You may be assured that Mississippi as a state feels proud of the honor. We, as members of the Natchez Diocesan Council, are pledging our full cooperation to the ladies of the Biloxi District, whose beautiful city offers the accommodations necessary for such an event, and we are further making ourselves subject to their call for any assistance they may deem wise."

With such enthusiasm and desire to do all that is possible to make the convention an outstanding one, the convention of 1938 promises to be the most successful one yet held.

Brief Reports *of* N.C.C.W. Activities

DIOCESE OF KANSAS CITY, MISSOURI

THREE bishops—the Most Rev. Thomas F. Lillis, Bishop of Kansas City; the Most Rev. Charles H. LeBlond, Bishop of St. Joseph; and the Most Rev. Paul C. Schulte, Bishop of Leavenworth—were present at the annual convention of the Kansas City Diocesan Council of Catholic Women.

Bishop LeBlond stressed the improvement of standards of living and the establishment of social justice to stop Communism. "It (Communism) can never thrive in America if we make our nation a contented one. . . . If we think 'subversive' doctrines are being introduced into our public schools, we Catholics, though we may be sure they are not penetrating our own parochial schools, must take an active part in improving conditions in the public institutions. We are citizens and have a duty to do so. While bad influences may not be attacking our children directly, they are attacking our neighbors' children; and effects are bound to be felt some time."

Bishop Schulte and Bishop Lillis stressed the need for the women to study Catholic doctrine more thoroughly.

"First of all, we must be Catholics ourselves if we want others to be," said Bishop Lillis. "Let your religion be known to others. Revive the practices and rituals which used to mark every Catholic home, such as the saying of the Rosary morning and night. You, as Catholic women and mothers, have the opportunity to set the example."

Bishop Schulte pointed out that the time is come when each must be a missionary in his own community. "If we are going to talk to our neighbors, we will have to learn more about our own dogma, so that when someone asks us about our faith, we won't have to tell him to go see Father Jones. The first step in Catholic Action is to learn for ourselves our own faith."

The problems of youth and what can be done for youth occupied a large part of the time during the convention. The Rev. Arthur M. Tighe, director of the Catholic Welfare Bureau and of the youth activities in the Kansas City Diocese, said: "To have lived in our day was a simple thing compared to the problem of Catholic youth today, because that sharp definition between what is right and what is wrong is here no longer.

"You can throw your hands up and say, 'What can we do?' or you can get together and furnish that active leadership which youth needs today."

The Rev. Walter McGrane, Sedalia, Mo., said: "The problems of some youths can be solved by keeping them in the wholesome atmosphere of the Catholic farm homes where they were born. Catholic families do not leave the farm because they want to but because they cannot give their children a Catholic education. This can be accomplished by supplying religious training in the form of vacation schools."

"What I want to tell you is that every Catholic mother is a superintendent of schools in the school of her own home," said the Rev. John J. Murphy, diocesan superintendent of schools. "That is the most important school that the child will ever attend. Every Caholic mother must do the same thing that I do—she must outline a curriculum and a daily schedule."

The Rev. Charles A. M. Dibbins, pastor of Sacred Heart parish, praised the women making up the N. C. C. W. and declared that in years gone by there never were such Catholic organizations as there are today. He said that the constant preaching of the Pope on Catholic Action is responsible. Contact with national groups cannot help but broaden women. "The Catholic Church needs organized Catholic Action and, while we have it to some extent, it should include many more women than it does."

Mrs. John Wendorff was reelected president; Mrs. Herbert A. Stewart, recorder; Mrs. Geo. McCarty, corresponding secretary; Mrs. Henry E. Stewart, treasurer.

DIOCESE OF MOBILE, ALABAMA

MRS. A. S. CARLISLE, Mobile, was elected diocesan president at the annual convention of the Mobile Diocesan Council of Catholic Women. Vice presidents are Mrs. Frank J. Bauer, Mobile; Mrs. Joseph B. Brown, Bir-

ingham; Mrs. S. T. McAdams, Pensacola; and Mrs. H. E. rabowski, Montgomery; recording secretary, Mrs. S. A. onard, Pensacola; treasurer, Miss Helen McGough, Bir-ingham; and parliamentarian, Mrs. Lilla Simmons, Bay inette.

The Most Rev. Thomas J. Toolen, Bishop of Mobile, cele-ated the Pontifical Mass and the Rt. Rev. Msgr. E. L. nds preached the sermon.

In his address before the convention, Bishop Toolen aised in the highest terms the work of the National Coun- of Catholic Women. His Excellency urged that all ganizations unite with the N. C. C. W.

Committee reports given covered activities, organization, dustrial problems, ways and means, study clubs, girls' wel-re, religious education, and youth. The Rev. T. M. Cullen d the Rev. Wm. J. Cusick both gave talks on youth. her guests and speakers included Mrs. J. W. McCollum, tional director; Mrs. George P. Coyle, president of the . Augustine Diocesan Council of Catholic Women; and rs. A. J. LeBlanc, president of the San Antonio Arch-ocesan Council of Catholic Women.

Mrs. S. T. McAdams, president of the Pensacola Deanery, vited the convention to make Pensacola its 1938 head-arters.

IOCESE OF HARTFORD, CONNECTICUT

THE "phenomenal" growth of the Catholic Youth Organi-zation under council auspices was noted by Miss Mary P. Flaherty, president of the Hartford Diocesan Council of tholic Women, at its seventeenth annual meeting. Miss Flaherty urged the extension of the study club program d affiliation of Catholic women's groups with the N. C. W. "Why a Study Club," a panel discussion, was pre-ted by council members. It was suggested that the inter-ing questions and answers raised and discussed should mimeographed for distribution to groups interested in ganizing study clubs.

An original skit was presented by leaders of the Catholic uth Organization of New Haven, dramatizing the char-ter-building nature of the C. Y. O.

Miss Jane Hoey, director of the Bureau of Public Assist-ce, Social Security Board, explained that the program st be concerned with the rounded development of human ngs and must be adapted to human needs—not human eds adapted to a program.

Praising the willing and generous cooperation of the ncil members in the work of Christian charity, the Most v. Maurice F. McAuliffe, Bishop of Hartford, declared t "exemplifying Catholic life in our own lives and help-others to know it is the epitome of the council program." congratulated the council on its progress, on its new erests, on its loyal support of the Diocesan Bureau of cial Service, and on its sponsorship of the C. Y. O.—"a ogram that will develop and strengthen youth to take its ce in society."

OCESE OF ROCHESTER, NEW YORK

N a radio broadcast over the Rochester Catholic Hour, an invitation to all Catholic women of the diocese to attend seventh annual convention was extended. Father Ran-l and Miss Mary Leary, through a question and answer iod, brought out the background of the National Catholic lfare Conference, the National Council of Catholic men, and the Rochester Diocesan Council of Catholic men.

The outstanding addresses were made by the Most Rev. mes E. Kearney, Bishop of Rochester; the Rev. Joseph A. gt, "Catholic Settlement Work in Rochester;" "How Can Help in Religious Education?" by the Rev. John M. ffy; the Honorable Philip H. Donnelly, "Godless Com-nism;" and "Catholic Women Everywhere, and Their oblems," by Miss Mary G. Hawks, co-chairman of the C. C. W. Committee on International Relations. Follow-the president's report, giving a resume of the accom-plishments of the year, deanery presidents and the chairmen of committees gave their reports.

Bishop Kearney urged members of the Diocesan Council and affiliated societies to take an active part and to interest others in doing the same in the parochial life of their parishes.

Father Duffy's plea for religious education for children was answered in a resolution to support religious vacation schools, "especially in rural districts, and the formation of study clubs for the religious education of Catholic pupils in public high schools."

DIOCESE OF BELLEVILLE, ILLINOIS

THE Very Rev. R. E. Jantzen welcomed the delegates to the meeting of the Belleville Diocesan Council of Catholic Women; the Rt. Rev. Msgr. Charles Gilmartin, spiritual director of the council, responded. During the morning session, reports were given on Youth, Mrs. Paul Bier; Extension of Religious Education, Mrs. H. Weiser; Study Clubs, Mrs. F. A. Huff; Parent Teachers, Mrs. Mary Burke; National Catholic School of Social Service, Miss Odelia Rinderer; International Problems, Mrs. Joseph Lobeck; Industrial Problems, Mrs. D. J. Saunders; Organization and Development, Mrs. A. J. Fournie.

An address on "Parent Education, Basis of Good Citizenship," was given by the Honorable Jos. Fleming, county judge, St. Clair County; "Value of a Dental Health Educational Program in Our Schools," Dr. Charles Dearherage, chief of the Division of Dental Education, Department of Public Health, Springfield, Ill.; "Catholic Physicians Guild and its Health Program in Our Schools," Dr. E. A. Everett, president, Belleville Diocesan Physicians Guild, O'Fallon, Ill.

The resolutions included a study of the Christian family, Christian marriage, peace, the establishment of more study clubs and youth councils, and a campaign against indecent literature.

DIOCESE OF SPOKANE, WASHINGTON

THE joint meeting of the Spokane Diocesan Councils of Catholic Women and of Catholic Men was opened with a Solemn High Mass at Our Lady of Lourdes Cathedral, with the Rt. Rev. Msgr. W. J. Condon as celebrant and with the Rev. John Blake the preacher of the sermon.

Study club problems were discussed at a joint meeting. Mrs. James Wright, Walla Walla, spoke on "Organizing a Study Club;" Mrs. J. F. Clinton, diocesan chairman of study clubs, "Conducting the Study Club;" Mr. W. P. Shirk, grand knight of the Knights of Columbus, "Leaders from the Ranks of the K. of C." The principal address of the meeting was given by the Rev. Anthony Flour, Ritzville, who spoke on "Study Clubs for Youth."

The Most Rev. Charles D. White, Bishop of Spokane, commended the work of study clubs, an activity which was started through his efforts. "I am convinced of the benefits of these studies, after attending district council meetings. There has been no more concerted effort than this on the part of Catholic people, and the movement must be pushed forward still more. We must study problems confronting Church and State. The welfare of the nation depends, to a large extent, upon Catholic people putting into effect the principles that underlie our faith." The meeting concluded with a discussion of methods for conducting parish and neighborhood study clubs.

At a mass meeting at Gonzaga University, "Communism" was the main theme of discussion. "Communism in Theory and Practice" was discussed by Chester Noland, Pasco; "Does Communism Threaten America?" by the Rev. James Lindon, S.J., dean of Gonzaga Law Department. Bishop White gave "A Remedy for Communism." The Most Rev. Martin M. Johnson, of Nelson, British Columbia, was an honored guest.

An address, "Youth and the Eucharist," by the Most Rev. Martin M. Johnson, brought to a close the youth meeting.

Officers of the Diocesan Council of Catholic Women for the coming year are: President, Mrs. Charles M. Wolff; treasurer, Mrs. P. H. Brady; recording secretary, Mrs. Barton Robinson; corresponding secretary, Miss Mabel E. Lynch; historian, Mrs. H. Bogarth.

DIOCESE OF WHEELING, WEST VIRGINIA

"THE national program, its advantages and its needs," was the topic of a luncheon address by the Most Rev. John J. Swint, Bishop of Wheeling, at the joint convention of the Diocesan Councils of Catholic Men and Catholic Women. Dr. B. H. Swint, president of the Men's Council, referred to the "Catholic Hour," its influence and results. A picture of the National Catholic School of Social Service was given by Miss Mayme G. Carey, president of the Women's Council. "The aim of the school is not merely to give you a case worker, but a trained Catholic leader to give the Catholic philosophy of life, one who carries in her heart the words of a gentle Christ Who said, 'What you do for the least of these you do for Me.' "

Activities concerning the lay retreat movement among the women and the lay instruction classes were reported by Mrs. Edward S. Kuglen, Wheeling, and Mrs. Andrew Whitstead, Parkersburg, respectively. Mrs. John T. Thornton, Wheeling, reported concerning the Girl Scout movement among the various parishes.

"Our Catholic women are becoming more articulate. Our convention was not mere passive presence; it was marked by active participation," is the tribute of an attendant.

DIOCESE OF DULUTH, MINNESOTA

THE Most Rev. John T. McNicholas, Archbishop of Cincinnati, speaking before the Council of Catholic Women at their convention, urged a return to a fixed moral code as the "only hope of a distracted world." His Excellency said that if the men who control industry, capital, and government had a consciousness of their responsibility, their stewardship of God's goods, they would not allow injustices.

Celebrant of the Pontifical Mass was the Most Rev. Thomas A. Welch, Bishop of Duluth. The speakers included the Rev. Rudolph Bandas, St. Paul; the Rev. Joseph A. Cashen, Duluth; the Rev. Lawrence A. Glenn, diocesan director of Catholic Charities; Mrs. Margaret Culkin Banning; and Mrs. John Herbert, diocesan P. T. A. chairman.

DIOCESE OF LINCOLN, NEBRASKA

THE plan for deanery institutes for each fall, to bring knowledge of the work of the Diocesan Council of Catholic Women to a greater number of women throughout the diocese, was outlined at the annual convention of the Lincoln Diocese. The annual convention is to take place in May to allow time for the submission of reports to national headquarters.

Deanery reports show active work in study clubs, Confraternity of Christian Doctrine, P. T. A., C. Y. O. The study club chairman, Mrs. Harry Spaulding, reported that all deaneries have study clubs, Fairbury Deanery being 95 per cent organized.

Speaking at the banquet, the Most Rev. Louis B. Kucera, Bishop of Lincoln, complimented the women on this, the largest convention of the D. C. C. W. thus far. He remarked that the presence of 35 priests at the meeting was a tribute to the women.

Mr. Augustine J. Roth, St. Louis, urged the organization of some group to help Protestant ministers who want to come into the Church. He said there is no surer way of converting the country, citing that 86 of his own congregation followed him into the Catholic Church.

DIOCESE OF GRAND ISLAND, NEBRASKA

FIVE priests and six members of the Chadron District Council of Catholic Women traveled 370 miles to attend the diocesan convention, at which Mrs. William Chaulk, of Chadron, was elected president for the coming year.

The progress of the council and its work since its incep tion five years ago were outlined by the Most Rev. S. V Bona, Bishop of Grand Island. In concluding, His Ex cellency urged continued interest in study clubs, vacatio schools, and youth work.

To the Rev. Anton Link, spiritual director, is much prais due for his continued and earnest efforts and enthusias for the council.

DIOCESE OF SACRAMENTO, CALIFORNIA

MRS. EDWARD M. LYNCH, past president of the Sa ramento County Council, was elected president of th Diocesan Council to succeed Mrs. A. E. Coolot, who serve for the past four years. Other officers were Mrs. Ned Zan bonni and Mrs. Edgar O'Brien, vice presidents; Mrs. Joh C. Ries, Jr., treasurer; Mrs. Tim Sullivan, recording secr tary; Mrs. C. J. Nealis, parliamentarian; Mrs. Edgar Fre man, auditor; Miss Alice M. Coughlin, correspondin secretary.

Reports given at the convention showed that the lait generally, through the efforts of the council, have taken deeper interest in Catholic problems, both of diocesan an national importance.

The place of courage in a Catholic philosophy of life wa discussed by the Most Rev. Charles F. Buddy, Bishop of Sa Diego. The Most Rev. Robert Armstrong, Bishop of Sacr mento, stressed the importance of sodalities for girls fo the welfare of a parish.

The next convention of the council will take place in Jun

DIOCESE OF PORTLAND, MAINE

THE fifth annual convention of the Portland Diocesa Council of Catholic Women was begun with celebratio of the Holy Mass by the Most Rev. Joseph Edward M Carthy, Bishop of Portland.

Outstanding among the speeches at the convention wa that by Dr. Edgar Schmiedeler, O.S.B., director of th Family Life Section, N. C. W. C., urging study on the pa of modern parents for the successful fulfillment of the obligations toward their children. Father Schmiedeler cite the specialized training in other professions, and contraste the hit-and-miss methods of parents in rearing their chi dren, the most important of all professions.

Mrs. Stephen J. Gaffney was reelected president for th coming year.

DIOCESE OF TOLEDO, OHIO

THE reports of deanery chairmen at the annual conve tion of the Toledo Diocesan Council of Catholic Wome showed a predominant interest in the work of study club Several deaneries have Perpetual Rosary Bands. On deanery has placed a Catholic Bible in the public librar Each deanery has active organization chairmen who vis the parishes throughout the deanery to explain the diocesa and national councils. Parent teacher committees and imm gration committees, the latter especially, are active the diocese.

The Most Rev. Karl J. Alter, Bishop of Toledo, point out that every Catholic woman is a member of the pari unit. "With the parish unit plan we have the parish as whole represented by the officers of the parish societies wh form the executive committee, together with others wh may be nominated by the pastor."

The Rev. H. Weger, diocesan director of the Arch-Co fraternity of Christian Doctrine, invited assistance in th work of religious instruction among Catholic children in th public schools.

"Study Clubs," the call to formation and the metho were discussed by the Rev. Joseph Herp, O.M.C.

The Rev. Francis X. Gosser, in his address on "Catho Action Within the Parish and Beyond," said that a pe centage of our own people are lulled into a false sense security that is based on a misconception of the words Christ in His promise that the Gates of Hell shall not pr

against His Church. He pointed to Mexico, Spain, many, and Russia. "It is for you to be ready, stand ther in your parish units which are joined in the dioc- council, with every diocesan council joined into a onal council—then the voice of the Catholic peoples of United States will be heard. Unless you have a thor-, intelligent interest, you've got to feel that you are a ker."

CESE OF NASHVILLE, TENNESSEE

HE organization of youth work has been undertaken in he Diocese of Nashville by Miss Anna Rose Kimpel, field etary of Youth Activities of the National Council of olic Women.

he Most Rev. William L. Adrian, Bishop of Nashville, nded many of the meetings and challenged youth to ver the call of Christ. His Excellency pointed out espe- y that in the youth organization adults were to help advise, "but you must do the work. . . . You should try nitate the Council of Catholic Women, which has gained recognition since its organization only a short time Don't be slackers, because you can do great things ou will."

tensive work was planned for Nashville, Knoxville, ttanooga, and Memphis, but with the advent of Miss pel, interest increased to such an extent that additional is were added to the schedule. As many as a thousand hs were present at some of the meetings.

DEVELOPMENTS IN PAMPHLET FIELD

(*Continued from page* 10)

istributed to the students. They are then urged to ad these pamphlets in the office and factory." (CATHO- ACTION, Feb., 1936, pp. 10-11.) The same trend is rent in textbooks, e.g., Murray in his *Introductory ology* cites 67 pamphlet titles for collateral reading, Cooper in his *Religion Outlines for Colleges* includes y pamphlets in his extensive bibliographies.

utside of Catholic circles there are many indications of rest. In *The American Way* (1935) John W. Stude- r presented a plea for "simply written and graphically trated pamphlets on public affairs" to sell at 10 cents ss. The *Headline Books* of the Foreign Policy Asso- on with their striking pictograms presenting statistical in pictorial form, the *American Primer* series and the *ic Affairs Pamphlets*, all of which appeared within the three years, are three groups of titles designed to ent the latest research in unbiased and simple form. he movement was more thoroughly organized in March, , when the Office of Education announced three new ices "designed to promote more widespread use of ent pamphlet materials as discussion aids in public ms, adult education study groups, and in social science rooms." These services were: (a) Publication of a ography, *Public Affairs Pamphlets*, listing 600 titles ibuted by 80 different publishing agencies; (b) forma- of a central distributing agency through which these s could be purchased; (c) establishment of 30 special ays in leading cities of 21 states. Several Catholic ishers were among the 80 firms whose titles were ded.

e have presented this brief survey of activities in the phlet field in the hope of stimulating interest in those hes and dioceses where little has been done. The t success of the Pamphlet Room in the Church of St. the Evangelist shows that there still are possibilities r large cities, and undoubtedly there are even more rtunities in sparsely settled communities even though may not reach an annual total of more than five hun- In particular, we urge that more attention be given mphlet literature in our Catholic schools. A pamphlet or vertical file is an indispensable supplement to collection of books and periodicals.

N. C. C. W.'S YOUTH BROADCASTS

(*Continued from page* 19)

saders interested in youth programs should emphasize the supreme importance of these three basic institutions."

"There is no royal road to follow in this fascinating but rather complicated field of youth work. That task is difficult because as Monsignor Kerby said on one occasion, 'The child is a plan of God, a distinct, wonderful work begun by Him, to be completed by you. Only as Faith instructs us, only as the high wisdom of the race helps us, only as effort and prayer assist us, shall we understand youth as the hope of humanity'."—Rev. Vincent Mooney, C.S.C., director, National Catholic Youth Bureau, N. C. W. C.

Guest speakers to follow in the "Call to Youth" series of broadcasts include: Miss Mary G. Hawks, past national president, N. C. C. W.; Miss Dorothy Willmann, executive secretary, Parish Sodalities of The Sodality of Our Lady; Miss Linna Bresette, field secretary, N. C. W. C. Social Action Department; Mrs. John J. Shea, president, Nashville Diocesan Council of Catholic Women; Miss Miriam Marks, executive secretary, National Center Confraternity of Christian Doctrine; Miss Beatrice Harrison, Arts Department, Detroit Public Schools; Miss Olive Gage and Miss Dorothy Abts, of the faculty of the National Catholic School of Social Service; Mrs. Alfred Lucas, youth chairman, Mobile Council Catholic Women; Mrs. Alice Conway Carney, member, Field Division, Girl Scouts, Inc.; and the Tracomian Players, of the Cleveland Diocesan Council of Catholic Women.

N. C. E. A. BULLETIN ON "EDUCATION BY RADIO"

A TIMELY bulletin "A Review of Education by Radio" by James E. Cummings, assistant director of the N. C. W. C. Department of Education, has just been issued by The National Catholic Educational Association. This bulletin gives a survey of the many recent developments in the field of education by radio. Mr. Cummings is a member of The National Committee on Education by Radio and is therefore in a position to speak with authority on the subject.

Under the heading of *Radio Script Writing*, the bulletin contains the announcement that the National Council of Catholic Men is planning to launch a national Catholic radio association which will have as one of its functions an exchange for scripts and transcriptions. Another interesting development brought out in the bulletin is the discussion of various cooperative plans that are now in effect, such as the University Broadcasting Council, of Chicago, and the radio councils that are now operating in the states of Colorado, Wyoming and Texas. The possibilities of these regional organizations for the promotion of local radio programs are so great that readers of CATHOLIC ACTION are urged to become better acquainted with this new development in the radio field.

The bulletin is a quarterly publication of the N. C. E. A. that is sent to members of the organization.

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An important N. C. W. C. pamphlet entitled "Relation of Catholicism to Fascism, Communism and Democracy," by Rt. Rev. Msgr. John A. Ryan, D.D., director, N. C. W. C. Social Action Department.

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